MINUTES

—OF THE—

FIFTY-FOURTH ANNUAL SESSION

—OF THE—

Central Baptist Association,

—HELD WITH—

PROVIDENCE BAPTIST CHURCH, COOSA COUNTY, ALA.,

SEPTEMBER 28, 29, and 30, 1898.

OFFICERS.

L. H. HASTIE, Moderator.....Marble Valley, Ala
D. S. MARTIN, Clerk.....Equality, Ala.
T. J. Pennington, Treasurer.....Rockford, Ala.

The next session of the Central Association will be held with the Poplar Springs Church, six miles north of Rockford, Coosa County, Ala., beginning on Wednesday before the first Sunday in October, 1899. To preach the Introductory Sermon, Eld. L. H. Hastie; alternate, L. T. Reeves.

To write the Circular Letter, A. C. Swindall. Delegate to Southern Baptist Convention, Eld. J. M. Johnson; alternate, O. P. Bentley.

For Order of business and Standing Committees to report at next session see inside of this cover leaf.

MONTGOMERY, ALA.:
ALABAMA PRINTING COMPANY
1898.

ORDER OF BUSINESS.

1 Association Called to Order by the Moderator.
2 Hear Letters from Churches.
3 Elect Moderator, Clerk and Treasurer.
4 Call for Petitionary Letters.
5 Call for Correspondence.
6 Appoint Committees to Report During Session, viz:
On Religious Exercises.
Finance and Auditing.
Correspndence.
Nominations.
Documents and requests.
7 Have Rules of Decorum Read.
8 Call Roll and Erase Absentees.
9 Hear Treasurer's Report and Refer.
10 Hear from Standing Committees.
11 Hear Miscellaineous Resolutions.
12 Give Instructions about Appropriations.
13 Hear Circular Letter.
14 Correct Minutes and Adjourn.

STANDING COMMITTEES TO REPORT NEXT SESSION.

State Missions—A. C. Swindall, A. J. Lilly, E. E. Slaton.
Home Missions—O. P. Bentley, B. W. Caloway, T. P. Cranford.
Foreign Missions—J. M. Johnson, D. J. Smith, J. F. Timmerman.
Sunday Schools—O. C. Swindall, J. T. Edwards, W. L. Walker.
Temperance—W. R. Whatley, T. P. Moon, T. J. Pennington.
State of Religion—S. B. Culpepper, J. T. Nelson, W. T. Stewman.
Religious Literature—T. A. Kelley, R. L. Ennis, S. F. Thomas.
Education—W. B. Harmon, L. H. Hastie, L. T. Reeves.
Baptist Orphanage—O. P. Looney, W. I. Newman, J. E. Pinson.
Central Committee—A. D. Bentley, W. S. Darden, J. G. Stephens.
To Write Circular Letter—A. C. Swindall.
On Programme—J. M. Johnson, O. P. Bentley, N. R. Martin.

N. B.—Brethren, "Please write plainly; and on one side of your paper only."

MINUTES.

WEDNESDAY, SEPTEMBER 28, 1898.

The Central Baptist Association assembled in its Fifty-fourth Annual Session with Providence Baptist Church, Coosa County, Ala., Wednesday, Thursday and Friday, Sept. 28–30, 1898.

In the absence of Elder T. A. Kelley, the appointee, the introductory sermon was preached by O. P. Bentley, at 11 o'clock a. m. Text, Matt. 28:19,20; after the sermon it was announced that the Association would convene in the house at 1:30 p. m.

AFTERNOON SESSION.

At 1:30 the body assembled in the house and was called to order by the Moderator, L. H. Hastie. Prayer by W. R. Whatley.

The letters were handed in and Brethren O. P. Bentley and T. J. Pennington were appointed to read, and the names of messengers enrolled as follows:

Alexander City—R. M. Thomas, H. C. Thomas, P. A. Jackson.
Bethesda—N. R. Martin, R. O. Richards, W. M. Blankenship and D. S. Martin.
Liberty—Isaac M. Willis, J. C. Peoples, Jas E. Rodgers.
New Hope—John Ballard.
Mt. Zion—Represented by letter.
New Providence—Not represented.
County Line—Jas. A. Threadgill.
Union—S. F. Thomas, Eld. J. M. Johnson, B. B. Plott.
Shiloh—J. E. Pinson.
Tallassee—A. W. Langley.
Friendship—R. T. Reeves, A. J. Bishop.
Good Hope—L. Leekroy, Z. E. Veazey, O. D. Kelley.
Eclectic—J. T. Edwards, Lonnie Emfinger, Charles Osburn, Frank Wall, J. G. Stephens.
Bethlehem—Represented by letter.
Refuge—Not represented.
Harmony—Elder J. H. Colley, D. F. Avant.
Santuck—J. W. Singleton, C. H. Smith, H. M. Thornton.
Pleasant Hill—A. M. Jackson, A. C. Townsend.
Beulah—D. J. Smith.
Mt. Hebron—Otis Hardie, Wm. Minter.
Providence—E. W. Clark, A. F. Huff, L. G. Kilgore, W. G. Welden.
Concord—J. C. Moseley, H. F. Gilliland.
Wayside—J. H. Collins, W. F. Dobbs, G. F. Murchinson.
Shady Grove—F. M. Allen, W. T. Penton, W. M. Terrell.
Olive Branch—Mans. Stroud, Joe Waits.

Hatchett Creek—R. C. Hardy, R. J. Perkins.
Antioch—B. C. Guy.
Lebanon—Eld. A. G. Raines, T. P. Moon, W. J. Ruffin.
Town Creek—I. H. Jones, G. P. Kelley, W. P. Ward.
Pleasant Ridge—G. C. Floyd, A. J. Bush, J. N. Hudmon.
Good Water—O. P. Bentley, T. P. Cranford.
Mt. Olive—W. I. Newman, A. P. Waldrop.
Union Springs—W. H. Wood, P. Z. Cooper, O. P. Looney, Eld. L. H. Hastie.
Salem—J. J. Castleberry, W. C. Woodfin, W. R. Miller.
Macedonia—A. M. Clifton, W. B. Dunlap.
Poplar Springs—W. S. Darden, W. F. Darden, W. C. Adams.
Rockford—J. W. Ledbetter, Jno. T. Ward, Mastin Deloach.
Corinth—L. A. Ward, J. A. Ward, J. N. Howard.
Hollins—Represented by Letter.
Weogufka—J. T. Nelson, B. A. Taylor, B. W. Calaway.

On motion of A. C. Swindall the former officers were elected by acclamation, as follows:

L. Hastie, Moderator; D. S. Martin, Clerk; T. J. Pennington, Treasurer.

The Moderator then proceeded to appoint the following committees:

On Religious Exercises—J. E. Pinson, W. F. Darden and the pastor and messengers of Providence church.
On Finance and Auditing—B. C. Guy, T. P. Cranford, N. R. Martin.
On Correspondence—W. R. Miller, S. B. Culpepper, J. N. Howard.
On Nominations—J. T. Edwards, F. M. Allen, D. J. Smith.
On Documents and Requests—W. J. Ruffin, R. O. Richards, J. G. Stephens.

On motion of J. M. Johnson, the reading of rules of order was deferred.

The Treasurer's report was read and referred to the committee on Finance and auditing.

The roll was called and absentees erased.

The Committee on Religious Exercises report as follows:

To preach to-night at the church Elder S. B. Culpepper.

Devotional exercises to-morrow morning at 8:30 conducted by Geo. H. Shear, preaching at the stand by A. C. Swindall at 9:30, at 11 a. m. preaching by J. M. Solley.

The Church Committee on hospitality made announcements assigning homes to messengers and visitors, and the body then adjourned to 8:30 Thursday morning.

Brother. S. B. Culpepper preached at the church at 7:30 Text Judges 6:14.

THURSDAY MORNING, SEPT. 29th.

The body met pursuant to adjournment. Prayer by Bro. G. H. Shears. The Moderator then announced the body in order for business, and proceeded to call for correspondents and

the following brethren responded:

From Unity Association—Elders J. L. Long, J. L. Hand, Hardy Jones, Geo. H. Shear, E. J. Langley.
From Coosa River Association—S. J. Sauls, J. M. Solley.
From the Carey Association—C. J. Bentley.

Brother J. L. Thompson came in later and was recognized in his official relation to the Board of State Missions, also as Correspondent from the Montgomery Association.

The Moderator called for reports from Standing Committees.

The Report on State Missions was submitted by J. M. Johnson.

The Report on Home Missions was read by W. R. Whatley.

In the absence of the Committee on Foreign Missions, the report of last year was read. Brother J. M. Johnson then proceeded to speak to the report on State Missions, and was followed by C. J. Bentley, A. G. Raines, when it was announced that the hour for preaching had arrived. Elder J. M. Solley proceeded to the stand at once and preached from the text: "We preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness" etc. 1st Cor. 1st chapter 23rd verse.

Immediately after the sermon an intermission was taken of one hour for refreshments.

AFTERNOON SESSION.

The body was called to order at 1:30 pursuant to adjournment; leave of absence was granted to the following brethren: R. O. Richards, O. P. Looney, L. Leekroy, Z. E. Veazey, Wm. Stroud.

The Discussion of the Report on State Missions was again resumed and Elder A. G. Raines was entitled to the floor; he was followed by O. P. Bentley, W. R. Whatley, J. M. Johnson, J. L. Thompson, and others and adopted as follows:

REPORT ON STATE MISSIONS.

It is the opinion of your committee that State Missions is the most important work claiming the attention of our association. Because,

1. It is nearest our homes and therefore nearest our hearts. The good influence of this work is felt at our doors. Its sun warms our very hearts, and its genial rays penetrate our very homes. It is dear because home is dear. We stand in line with the efforts put forth in the work, and enjoy personally and directly the beneficial results of the same. This home feature of the work makes it truly home missions. The grand and glorious Alabama is our home.

2. Because it is a preparatory work. No State can afford to overlook her own field, no more than a head of a family can those whom

God has given to his trust. To neglect this State work is perilous to all other mission work. It is in this State work we are prepared and trained to give to our Master's work. Wherever the States have failed in this work they have failed in all other work. Our churches could not have enlisted in the work of missions without the influence of the State Board. The Board furnished a bureau of information which rapidly prepared our people for a more extensive work.

3. Because it is the successful beginning of all other mission work. The Home and Foreign Boards find the State Board to be of great advantage to them. It is the New Testament plan. The gospel was to be preached to all nations beginning at Jerusalem. We should look well to the foundation of our Mission work, which foundation we sincerely believe to be the State Board. With light at home in the State, the rays go out and onward, penetrating the darkness until they will eventually girdle the globe, when all nation swill have heard the joyful sound of the gospel.

The Board has labored under many disadvantages during the year notwithstanding we have a wise Board, and an untiring and self-sacrificing Secretary.

The war, with its demoralizing effects and the financial depression it has produced, together with the many burdens brought upon our already financially stricken brethren, as the result of an over production of Boards by our State Convention, have greatly diminished the resources of the State Board, therefore the Board has been embarrassed for want of funds to push the work as it should have been. Owing to this state of things the Board had to suspend the publication of the State Mission Journal, a very helpful paper to our work. These Boards continue to accumulate on us, and with them come their demands and claims, which divide our contributions, and the result is none of them are able to do efficient work. Your committee fails to see the need of the following Boards, to-wit: The Colportage, Institute and Ministeral Education; we heartily endorse and believe in all the work their Boards are doing, but we believe this work can be run successfully without having Boards, making special appeals to our people. These Boards feel it their duty to push their own claims, thus confusing our people as to the most needy so they divide up and divide up until the State Board is sapped and bled almost to death, hence the present embarrassment. Suppose some book concern with its own capital furnish our Colporteurs books and do away with this Board. The Institute work could and ought to be thrown back on its own merits, as it was before the Board was created. In this way you would do away with this Board, and as to the Board of Ministeral Education each association would cheerfully look after her own beneficiary, and no preacher should be a beneficiary without the endorsement and support of his association. This would do away with this Board. We refer you to other sources for the statistics of the work.

Permit your committee in conclusion to reccommend that this association give her undivided support to the Home, Foreign and State Boards, and Orphans' Home. We further recommend that we pray fervently for the success of all our State work.

Respectfully submitted,

J. M. Johnson,

Chairman.

On motion, the Reports on Home and Foreign Missions were discussed jointly, and speakers limited to ten minutes after

the opening speech. Elder W. R. Whatley spoke to the report on Home Missions, followed by O. P. Bentley, C. G. Bentley, J. M. Johnson, A. G. Raines, J. L. Thompson, and S. B. Culpepper; the report was lost; and the following read from the minutes of Montgomery Association was adopted in its stead:

REPORT ON HOME MISSIONS.

"The work of Home Missions demands and should receive, for its own sake, the support of every lover of his country and his Lord."

This short sentence from an admirable address of Dr. A. J. Rowland, strikes your committee as the key truth to the report that they make to-day. As we look at the field, embracing all the Southern States, Oklahoma and the island of Cuba, with a population of more than twenty-five millions, we get a faint conception of the magnitude of the work.

In some of the older states the Baptists, through their local and State Boards, are doing good missionary work, but in other states, where our denomination is weak in numbers and financial strength, notably Florida, Louisana, and Arkansas, help must come from beyond their borders, or the work will never be done.

Florida, with a half million population, has less than 5,000 white Baptists; Arkansas, with one and a half million, has about 72,000 white Baptists, and from a statement of Dr. Tichenor, our Secretary of the Home Mission Board, we find that there are probably not a dozen churches in the state that have worship every Sunday.

Louisiana, with a population equal to that of Arkansas, has but 32,000 white Baptists. New Orleans, with a population of nearly 300,000, has but three white Baptist churches, and only one of these is able to support a pastor.

Going west from New Orleans on the Southern Pacific Railroad, we find no white Baptist church till we have travelled one hundred and sixty-six miles, though we have passed through several large towns, each numbering several thousand inhabitants, and is one of the richest agricultural sections of the state.

These are not exceptional cases, but we cannot go more into detail, as this report would be too long.

The mountain region of several of the Southern States needs the fostering care of the Home Mission Board, and scores of missionaries could find ample fields for their labors if our churches would furnish the means.

Increased contributions should be made for the work in some of the larger cities, Baltimore, Washington, St. Louis and others. The first named receives more immigrants annually than any other city on the American continent except New York. How important that we should give them the gospel as soon as they reach our shores; and to do this, consecrated missionaries must meet them at their coming.

The colored people, found everywhere in our borders, deserve our sympathy in their efforts to improve the spiritual condition of their race, and we should not pass them by in our work for the good of all.

Let us give the gospel to the Indian, a race rapidly disappearing from our country, and whatever we do for them must be done quickly.

The war in Cuba has driven out our devoted missionaries, but we believe the bright day is near at hand when Cuba will be politically and religiously free, and then what a glorious work lies before us in

that beautiful island! It may be, even now, that this great government of the United States has spoken the word that gives freedom, civil and religious, to every one of those suffering Cubans. Then let us at once give the pure gospel of Jesus Christ to this long oppressed people.

The report of our beloved Secretary, Dr. Tichenor, to the Convention at Norfolk, in May last was in every respect an encouraging one. It was a remarkable showing in these times of financial depression, that the Board had done so great a work, and yet closed the conventional year free from debt. We give a brief summary of that report: Number missionaries 467, baptisms 4,739, received by letter 4,770, churches constituted 103, houses of worship built 45, houses of worship improved 68, amount expended on houses of worship $59.629, Sunday schools organized 297, teachers and pupils 7,710.

The contributions to Home Missions from the churches in our Association for the past year are $375.46, nearly 41 per cent more than contributions of the previous year. While we are glad to report this increase, still your committee are of the opinion that the churches of this Association should do far more than they yet have done for the cause of Home Missions.

GEO. W. THOMAS,
Chairman.

The Committee on Religious Exercises report as follows:

To preach at stand this afternoon—Bro. J. T. Nelson.

To preach tonight at the church—Bro. S. J. Sauls.

Devotional exercises at 8:30 tomorrow morning, conducted by Bro. T. P. Moon.

Preaching at the stand at 9:30 by Bro. J. M. Johnson. At 11 a. m. by Rev. J. L. Thompson.

The body then adjourned to 8:30 a. m. Friday.

FRIDAY MORNING, SEPT. 30th.

The body met pursuant to adjournment. Prayer by T. P. Moon. Business was again resumed; leave of absence was granted to Brother Isaac Jones.

The Report on Eoreign Missions read from the minutes of last year and adopted:

REPORT ON FOREIGN MISSIONS.

The religious condition of the world, after so many years of preaching and teaching the name of Jesus, should stir every child of God with renewed energy and zeal. In addition, no little pains should be taken to see that the means employed be in the nearest possible harmony with the divine will. The approximated world's population is 1,424,000,000. Of these 856,000,000 are heathens, 170,000,000 Mohammedans, 8,000,000 Jews, 190,000,000 Roman Catholics, 84,000,000 Greek Catholics, and 116,000,000 Protestants, including Baptists. This leaves 1,308,000,000—more than one-half, nearly two-thirds—of the whole number heathens. To support these demands, for the past ten years the contributions have been as follows: In 1877, $87,830; 1888, $86,385; 1889, $99,023; 1890, $109,174; 1891, $113,522; 1892, $114,325; 1893, $154,686; 1894, $110,799; 1895, $131, 503; 1896, $108,150. There was an

increase in funds in the United States from $3,125,763, in 1885, to $5,006,809, in 1895, and during the same time, the world over, from $9,799,495 to $14,441,807. Looking at this from a human standpoint, a very good showing is made; but by the demands and the resources, it amounts to very little. If the money spent for whisky, tobacco, wine and coffee was appropriated to promote missions, the cause would be greatly helped and the consumers benefited. Think of $900,000,000 annually being spent for whisky, and a great deal of it Baptist money! Think of the cost of 215,000 tons of coffee consumed by the people of the United States, and, added to that, the cost of 80,000,000 pounds of tobacco, in connection with other similar useless expenditures—feeding dogs, say.

Some further facts connected with this question is the absence of the concert of action prescribed by God through Christ on New Testament principles. Jesus prayed, in John 17:20-23, that the professors of his name might be one; that the world might believe his Father had sent him. They have not been, nor has the world believed it. The absence of this, by the Savior's own prayer, answers the oft-repeated question, "who is responsible for the loss of the heathen?" It is those who profess his name, so much out of harmony with the burden of his prayer. A great many people seem to think that the world is about saved, but it is not so. In 1886 the exhibit presented the following facts: Principal station, 5,055; out stations, 17,813; male workers, 9,355; female workers, 5,219; native laborers, 70,033; communicants, 1,157,668. These are general reference figures, to give us some idea of the status of things. A lost world is before us. Let us wake up to the demands of it. That old anti-missionary idea, based on a perverted use of the doctrine of election, predestination, etc., needs all the gospel dynamite that can be injected into it. The doctrine is bodied forth in means to the end, preaching the gospel!

It is maintained by some that we have heathens in this country, and why, therefore, send the gospel abroad? Your committee emphatically denies that, and utterly repudiates the idea. The word of Jesus, in direct answer to one of three questions propounded to him by the disciple, are, "And this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come." As to who shall be saved and who shall be damned, is the business of no man. Go and preach and teach the gospel, is the command. The thing that concerns us is, are we doing it? The predestination, etc., to hell and to heaven is bodied forth in the means to the end. It is true in this regard: he that believeth shall be saved, he that believeth not shall be damned. Here we have it as it is. The various pretexts against supporting foreign missons is to generate a justification against duty. It would be better to say, I won't do my duty. The real truth is, to do away with missions and the gospel is done away with. There is no difference in going two steps to preach and going ten thousand miles. It is the same in principle, with only a difference in distance. There is no difference in giving ten cents to support the gospel and giving ten thousand dollars. It is the same in principle, with a difference in amount. No man or woman ever accepted God through Christ, except by a knowledge of him through the word of God. Let the anti-missionary show the reverse if he can. The idea that God operates upon men to save them, independent of his word, is a fraud, a cheat and a humbug on the religion of Jesus. But for the history of him, written by his followers, who ever would have known him? Upon the same principle, who can ever know him? Let every friend of God, therefore, stand like adamant for the

mission cause and put the foot of obliteration on the reverse. He who can't successfully meet the most obstinate anti-missionary is not attired in the whole armor of God and needs to inform himself aright.

Nothing will remain after the world is ended except the redeemed through Christ. Who, threfore, would not rather win and aid in winning souls than to do anything else? What we give and gain, is all we will have when we die. Let us invest securely.

Respectfully submitted,

W. R. WHATLEY,
Chairman.

Report on Sunday Schools was read by T. J. Pennington, and spoken to by J. T. Edwards, LaFayette Walker, J. E. Pinson and others, and adopted as follows:

REPORT ON SABBATH SCHOOLS.

We, your committee on Sabbath Schools, beg leave to report: That the interest in the bounds of the Central Association is not what it should be. There are too few of the members of the church who take the interest in the work they should. We think that our Sabbath Schools should be creatures of our Churches, organized by the church members in a conference capacity, teachers and officers appointed by the church in conference, and when that is done,the members composing the church should feel a deeper interest in the Sabbath School work. Let it be the church at work,and not a separate and altogether distinct organization.

We suggest that the Sabbath School Convention plan,organized two years ago, is a good way to get our people interested in the work, provided we can get the churches to take sufficient interest in the work to get the convention into good working order.

Respectfully sumitted,

A. D. BENTLEY,
Chairman.

On motion speeches were limited to five minutes.

The report on Temperance was made by A. C. Swindall, and spoken to by C. J. Bentley, W. R. Whatley, D. J. Smith, and adopted, as follows:

REPORT ON TEMPERANCE.

It is curiously thought that the word temperance grants the moderate use of stimulants,but scripturally such thinking is incorrect, for we are commanded to "Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." Also, "Abstain from all appearance of evil." And also, "Keep yourself unspotted from the world." Just these few passages carry the idea of total abstinence from that which may directly or indirectly lead to wrong. If we are scripturally allowed the moderate use of intoxicants then we are scripturally allowed the practice and enjoyment of any other evil to a moderate degree, say lying, dancing, stealing, cursing, adultery, etc. And further, are we not granted the use of intoxicants to the same extent that we are granted the use of coffee, tobacco, and morphine? Is not the principle involved the same in each case? In fact does is not all mean that manhood is dethroned? Those given to

the use of them are tobacco, whisky, and morphine servants; Paul says, "His servants ye are and whom ye obey." While the above named evils are so prevalant and powerful, and while they are the prolific parents of a deadly poisonous offspring, we do not only advocate the public and occasional condemning of them but public and private total abstinence.

It is officially stated that whisky is a more fruitful source of disease than any other cause. Three-fourths of the crimes are attributed to it, and also above one-half of the inmates of the insane asylums. It costs America $1,000,000,000 annually, saying nothing of the poverty, pain, lawlessness, murder, etc. An ocean of uselessness with waves of destruction, is intemperance.

The man who takes his dram daily throws away in one year $36.50, his tobacco costs him for the same time $6.00, and he will smoke two 2½ ct. cigars daily which will cost him in a year $18.25. His wife will use one ten cent box of snuff a week, amounting in one year to $5.20, and at that rate in one year they will waste $65.95, while in many such cases the Lord receives nothing, the doctor a bill, the lawyer a fee, the church roll a stain, the children uneducated, unshod, half clothed and partly fed together with a cursing, while the wife receives all the above and in addition a beating, while he is found often pasing up and down the road and sitting around little country stores cursing others; crying out extortion, rascality and fraud.

Whisky develops in one love for that which is low and base, kills in one respect for God and Christian people and creates in him blasphemous hate. Church and school life, civilization and happiness will not long remain where barrooms and blind tigers are found. The idea of a Christian saying, "There is no harm in taking a dram, I expect to take mine when I feel like it." If you say, "There is no harm in taking a dram," you virtually say that there is no harm in murder, theft, profanity, rape, adultery, untimely death, pauperism, slavery, insanity, etc.

Then say, "We need it as a medicine." Legalize an evil which we will say might be the means of restoring to health one out of every twenty-five and at the same time it gets such hold upon him that he will afterwards be led to destruction by it. Better let him die sober. And more than that, will you legalize an evil which will in pain deaden the sensibility and in that way alleviate pain, and to which can be truthfully and rightfully charged all the above mentioned troubles and the death of 100,000 people annually. Brethren, if we can do this we can do any thing forbidden by the Lord. Before this state of things will be changed Christian people will have to be total abstainers for Christ's and the world's sakes.

In 1896 America's drink bill was $1,000,000,000, and the entire amount for Foreign Missions, spent by all denominations, was $5,500,000. Don't ask what will become of China, India, and Africa, but ask what will become of America. The evil confronts us, being supported, 1. By the government. 2. By the power of thirst. 3. By money and love of money. 4. By the indorsement of many so called Christians. 5. By fifty per cent of the voters.

Washington, the nation's capital, spends annually about $5,000,000 for whisky, while the total expense of all the churches in the city is about $500,000 per annum. In other words, one dollar for human elevation and ten dollars for human degradation. How amazing: What shall we do brethren? We meet and talk and pass resolutions and still the merciless power marches nearer singing the requiums of hell with destruction written on its banner with the blood of the

inocent and as it sweeps along we are subject to and feel its scathing, scalding and damning influence. We must abstain, trust, pray and work.

A. C. SWINDALL,
Chairman.

The Report on State of Religion was made by O. P. Bentley, and spoken to by O. P. Bentley, J. L. Thompson, W. R. Whatley, and adopted as follows:

REPORT ON STATE OF RELIGION.

We, your Committee on State of Religion, beg leave to submit the following:

The state of religion is at about the same condition or rate that it has been for years past. The churches over the land as a general thing report good meetings; that is, that several persons not heretofore members have united with the church, and this seems to have become the consensus of opinion as to what it requires to have a good meeting. The religion of the Lord and Savior Jesus Christ is always working and manifesting itself. It strives ever from conquest to victory, and in every church there are the faithful few. Has this faithful few increased in number since the last Association? Has there been an increase of zeal for the cause of the Master in the respective communities, an increase of prayer—public and private—a growth in grace and Christian duty, an increase in contributions for the spread of the gospel and an increase of faith in God? Has there been an increase on the part of the churches toward the support of the ministry? Has there been an increase along any or all of the lines above mentioned? If so, then the state of religion is better now than it was a year ago. It is a high and holy state to have religion and Christianity. Possibly we all have religion, but have we the active, living, moving spirit of Christ to go about and do good, and to so love the world as to give our money and prayers to support the gospel here, and also to send it where it is not?

Your committee feel that the external state of religion is fair, but they greatly fear that "pure religion and undefiled before God and the Father, (is this) to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. This is not as it should be.

We are glad to note that quite a number are uniting with us and that a number of those of other denominations have learned the way of the Lord more perfectly and have accepted Baptist and New Testament doctrines. The religion that "don't and won't" do is not the religion of Christ.

Let the ministers of God preach the Word and strive to develop the various Christian graces of their flock. We feel there is some progress in Christian religion. Respectfully submitted,

O. P. BENTLEY, Chm'n,
S. B. CULPEPPER,
L. H. HASTIE.

Leave of absence was granted to Bro. T. P. Cranford.

The Report on Religious Literature was submitted by N. R. Martin, and adopted without discussion as follows:

REPORT ON RELIGIOUS LITERATURE.

Your committee would call attention to some facts on this subject which we think should be discussed freely, with the hope that such discussions may develop some plan whereby more general interest may be felt and taken in the direction of religious information.

It is said that the method of communicating thought through the medium of characters to be seen by the eye, is well nigh, if not quite, as ancient as that by vocal sounds to be heard by the ear, and for the conveyance of religious truth has equally the divine sanction. When the Holy Sovereign of our world would make a Revelation of his law to our race, He, himself, wrote it upon tables of stone that it might be read and preserved. The prophets and apostles also, whom He inspired to speak, He in like manner inspired to "record" what He made known to them; yea, the apostles used the pen as well as the pulpit, and employed written truth to guide the faith and intelligence of the people. We regard the printed page and the preacher, guided by the Word of God, as the two mightiest human agencies for winning the world from evil, and training men in truth. The religious press is one of the potential educational forces of this age, and while a great deal has been written on this subject, yet the conviction forces itself upon our minds that we have only begun to comprehend the power of religious literature to refute error, to promote correct thinking, to stimulate intellectual activity, to pre-occupy the minds of the young and to extend the Redeemer's kingdom. Its tendency is to broaden our views, enlarge our charities, subdue our selfishness. It cheers us when religion is at a low ebb in our community by apprising us of God's saving grace bestowed upon others. In view of these facts, our pastors should see to it that every family within their charge is supplied with good religious books and papers.

It is impossible here to call attention to the many good books and papers published by our denomination; nearly all of our Southern states have excellent state papers, some of peculiar excellence in different directions. But our own state paper, The Alabama Baptist, should have the predominance among our people. We would also recommend for use in our Sunday schools the literature published by the Sunday School Board of the Southern Baptist Convention, and, in conclusion, would call attention to the new book published by said Board, entitled "The Story of Yates the Missionary," and would suggest that the pastors insist on each church sending to J. M. Frost, Nashville, Tenn., for one copy at least to be circulated in their churches.

Respectfully submitted,

N. R. MARTIN.

In the absence of a Report on Education a report was read from the Minutes of the Montgomery Association and was adopted as follows:

REPORT ON MINISTERIAL EDUCATION.

To argue before an intelligent religious body, at this day, the necessity of proper training of our young ministers in literary and theological schools in order to a successful prosecution of their high calling, would seem out of place and unneccessary; and yet there are some among us who are not in full sympathy with such work. It will be admitted that our boys and girls must be taught and trained in the schools, to keep as nearly as possible abreast of the times.

None deny this; but when it comes to educating our young preachers in order to equip them the better to fulfill their mission, some will say, this is men-making preachers. Such is not the fact. Our denomination puts the call to the ministry first, and the education by the denomination afterwards. Called and then qualified.

An educated ministry is the demand of the times We live in an age of learning and progress. It must be admitted that just in proportion as science aids in agriculture, our farmers must know that science in order to keep in touch with the successful man. In all vocations this rule will apply. Whatever lends aid in progress should be ultilized. As the world grows wiser our leaders, whether in secular or social things, should grow wiser. An ignorant, untrained mind cannot intelligently present any question to his hearers that requires analytical investigation and deep study. That old idea, open your mouth and God will put words in it, whether you know the meaning of the words or not, is exploded. He has given us brain power and demands that we cultivate it. He gives us the material and we must execise and utlize it, for His glory and our good.

Men who lead in our churches as pastors ought to be wise men, men of learning, business men; or, in other words, should know the rules of business. To know the Scriptures and how to apply them, to know our doctrines and how to explain them, stands first in the educated preacher. But this is not all. He should be a wise counsellor, a prudent adviser, and these things enter into his education. He comes face to face with many knotty problems presented by his members; he therefore must be a wise man. If all these things are true then the preacher ought to be, educationally, the best equipped man in the church. He ought to be a leader in all good work. We do not care where his training is had, so it is proper training. He may be self-taught, he may be taught in the humble school, but taught he ought to be, taught he must be, or he will be left in the race. Hence, as Baptists, we are becoming more and more strong advocates of an educated ministry.

There is no place in all the land better equipped to send forth into the Master's vineyard thoroughly prepared preachers than our Theological Seminary at Louisville. From this spendid institution year after year young men go out to fill our pulpits, and at this day they can be found all over the world. No institution has ever done more good, according to time, than this. Hence we should stand by it, defend it, support it, maintain it. It is the strength and power of our Southern pulpit, and we are proud of it. The last session enrolled more students than ever before. It is immortal and will push on in its successful career, until the nations of the earth will feel its power and influence.

But the Seminary is not the only institution of learning in which we are interested. Our own Howard College, which has done so much for education in Alabama, challenges our strongest support. Here many a young man who to-day is a strong force in his calling, whether it be secular or sacred, received his training. Here our Baptist people have looked, and not in vain, for great results. We verily believe that no school, college or university in this State has done as effective and lasting work as Howard College. It is worthy the support of our denomination, and our people should patronize it. It has a Bible department where the Bible is taught and lectures given. Let us stand by Howard College, send our boys there, and aid all we can in freeing it from debt.

"Institute work," endorsed by the Baptist State Convention at its

last annual session, is another agency in ministerial training. This work is in the hands of a board of seven brethren, who, at their first meeting elected Rev. Geo. S. Anderson, of Auburn, Secretary and Conductor of Institute Work. Your committee have no data concerning the work being done. One thing, however, we hear many preachers who have attended these institutes conducted by Bro. Anderson speak in the highest terms of the good being accomplished. This is evidence of the fact that the Convention did a wise thing in organizing such a work

JNO. G. HARRIS, Chairman.

The Report on Orphan's Home was made by J. D. Hughes, and spoken to by J. M. Johnson, pending the adoption of which a collection was taken, amounting to $10.60 in the house and $6.52 at the stand, total $17.12. The Report was then adopted as follows:

REPORT ON THE BAPTIST ORPHANAGE.

We, your Committee on the Orphans' Home of Alabama, submit the following report: Whereas it seems that the Lord must have put it into the heart of Mrs. M. L. B. Woodson to give all of her real estate for the maintenance of the Baptist Widows and Orphans' Home of Alabama. We believe it to be an institution that meets the Divine approval, for it has prospered as rapidly as any institution of the day, and he says "Whatsoever thou doeth shall prosper." Most of God's children pray for the widows and orphans; and here we may work to prove our faith. If we ask God to bless and feed and clothe them, and turn not our hand to the work, can we be sincere before him? Think of it! seventy in all! that has had the benefit of this home, under the care and training of such a consecrated man as Bro. John W. Stewart, the Financial Secretary, assisted by such a pious, devoted Christian woman as sister Ansley, the matron of the home. Those poor little outcast and downtrodden boys may be some of our faithful ministers some day. Bread cast upon the waters to-day may be gathered up in a day to come. May the Lord help us to give them our warmest sympathy, that we may not only visit the widows and orphans in their afflictions, but that we should help them with our means. If we do this we shall not lose our reward, for then are we doers of the Word and not hearers only. We look at this home by the authority of God's Word. The supporters of it are not saying, be ye filled and warmed, but they are filling and warming and educating them. Now if we withhold our means the work will go on, but we cannot share the blessings of the Lord in that of being contributors to it. And as he blessed them and said for such to come unto him, we believe we should do all we can in leading them unto Him. Of the children that are there—some of them were taken from the streets of Birmingham and other towns; no doubt some from the country—all taken there and put under one rule, to train them for God, and teach them to so live that they may make useful men and women in the world. We trust that every church in the association will remember them in all their contributions, and feel that the work is well worthy our hearty support.

Respectfully submitted,

J. D. HUGHES, Chairman.

The Report of Finance Committee was submitted by Bro. B. C. Guy, amended and then adopted as follows:

REPORT ON FINANCE.

We, your committee on Finance and Auditing, beg leave to report as follows: We have received at this session in cash and vouchers—

	CASH.	VOUCH.
For minutes	$ 48 81	$
Home Missions	22 15	8 65
Indigent Ministers, J. H. Colley	30 80	6 00
Ministerial Education, L. T. Reeves	51 32	4 20
Howard College	4 05	
Associational Purposes	4 32	
Orphans' Home	14 75	51 70
State Missions	37 11	68 38
Foreign Missions	19 16	69 12
Institute Work	10	32 81
From Sunday Schools, Foreign Missions	4 48	
" " " Home Missions	2 65	2 00
" " " Orphans' Home		19 85
From Sunbeams, for Home Missions	2 50	
" " " Foreign Missions	50	
Total	$ 243 30	$ 262 71

Grand total, cash and vouchers $ 506 01

We have examined the Treasurer's report and find it correct, and a balance on hand of $15.14, making a total in his hands of $258.44.

Respectfully submitted,
B. C. GUY,
T. P. CRANFORD,
N. R. MARTIN.

APPENDIX.—After the above report was submitted there was a public collection taken for the Orphans' Home amounting to $17.12. This makes a total of $260.42, leaving a total amount in hands of Treasurer of $275.56.

TREASURER'S REPORT.

Report of T. J. Pennington, Treasurer of Central Association, for 1898.

DR.

To Bal on hand from previous year	$ 44 58	
Cash received at last session	304 38	$ 348 96

CR.

By Am't paid Bro. Martin, Clerk	$ 52 41	
Bro. Colley, Indigent Minister	48 85	
Baptist Sunday School Board	7 00	
L. T. Reeves, Ministerial Ed. fund	90 64	
J. W. Stewart, Baptist Orphanage	48 42	
J. R. Steeley	2 50	
W. C. Bledsoe, Sec'y and Treasurer	55 00	
G. S. Anderson, Sec'y Inst Board	29 00	$ 333 82
Bal. on hand		$ 15 14

Respectfully submitted,
T. J. PENNINGTON, Treasurer.

REPORT ON NOMINATIONS.

We, your Committee on Nominations, beg leave to report as follows: To preach the introductory sermon at next session: Eld. L. H. Hastie; as alternate, Eld. L. T. Reeves. As Central Committee: A. D. Bentley, John G. Stephens and W. S. Darden. To write Circular letter, Eld. A. C. Swindall. As delegate to Southern Baptist Convention, Eld. J. M. Johnson; alternate, Eld. O. P. Bentley.

Respectfully submitted,

J. T. EDWARDS,
D. J. SMITH,
F. M. ALLEN,
Committee.

REPORT OF COMMITTEE ON CORRESPONDENCE.

We, your Committee on Correspondence, find that there are several brethren present from our sister associations, and beg to submit the following report. From the Unity Association—J. L. Long, J. L. Hand, Hardy Jones, Geo. H. Shear, E. J. Langley. Coosa River Association—S. J. Sauls, J. M. Solley. Carey Association—C. J. Bentley. Rev. J. L. Thompson, of Montgomery, President of the State Board of Missions, is here, since writing this report, and we suggest that Bro. Thompson be recognized in his official capacity and also as a correspondent from the Montgomery Association.

Respectfully submitted,

W. R. MILLER,
S. B. CULPEPPER,
J. N. HOWARD,

REPORT ON DOCUMENTS AND REQUESTS.

We, your Committee on Documents and Requests, find that several churches have called for the next session of the Association, and we recommend that the messengers from the 4th district get together and settle the matter.

Respectfully submitted,

W. J. RUFFIN,
R. O. RICHARDS,
JNO. G. STEPHENS.

By arrangement of messengers from the 4th district the next session of the Association will be held with Poplar Springs church at the usual time.

MISCELLANEOUS RESOLUTIONS.

Resolved, That we reassure our beneficiary, Bro. T. L. Reeves, of our hearty support at Howard College, and recommend that the amount left over from last year be appropriated for that purpose.

Resolved, That a Committee on Programme be appointed to so arrange the business as to give proportionate attention to all the various interests fostered by this Association.

Bro. W. R. Whatley submitted a resolution relative to the enforcement of the temperance resolution adopted at Mt. Olive at the session of 1891. After considerable discussion the resolution was lost, and on motion of Bro. F. M. Allen

the resolution of '91 was stricken out.

Resolved, That the Associational funds sent up at this session be appropriated as Indigent Ministers' fund for Bro. J. H. Colley.

Resolved, That the Treasurer be instructed to forward the funds as early as possible to the different interests designated by the churches.

Resolved, That the Clerk be allowed to retain $15.00 out of the minute fund for his services, and that the balance be used in printing and distributing the minutes.

Resolved, That this Association extend to the brethren, sisters and friends at Providence church and community, our sincere and heartfelt thanks for the hearty welcome they gave us, and the hospitable manner in which they entertained us, and pray God's richest blessings to rest upon them. Respectfully submitted,

O. P. BENTLEY.

The body then adjourned to meet with Poplar Springs Church, on Wednesday before the first Sunday in October, 1898. Benediction by Eld. J. H. Colley.

L. H. HASTIE, MODERATOR.

D. S. MARTIN, CLERK.

The annual meeting of the 2nd District will be held with Eclectic church, beginning on Friday before the 5th Sunday in July, 1899.

DEDICATED TO THE MEMORY OF

Sister Tempie Whitaker, of Antioch church.

Brother David Rhodes, of Bethlehem church.

Bro. David Billingslea and Sister Drury Lazenby, of Good Hope church.

Sisters Lucy Moseley and Mary Wright, of Harmony church.

Sisters M. L. Jones and Lula Miller, of Providence church.

Sister Alice Neighbors, of Shiloh church.

Sister Lottie Singleton, of Santuck church.

Sister Margaret Wright, of Salem church.

Sisters Miles, Kelley, Colburn and Holley, of Tallassee church.

Brother J. Ed. Williams, of Union church.

CIRCULAR LETTER.

SUBJECT: CONSECRATED EFFORT

The first law of success is Consecration. The one idea man with one profession is the man who will succeed. Great and successful men of all ages focalized their energies, talents and means. The universal law of division is weakness. The most dazzling talents, if scattered, will fail of success. The world has produced many men with as much or more talent than Cyrus W. Field, yet he laid the great Atlantic cable. Many men more brilliant than Fulton, Franklin and Morse, yet they were successful with steam, electricity and telegraphy.

Why were these men successful? It was through concentrated effort and focalized energy. Take the men who do not know a letter in the alphabet, and often we see them accumulate great fortunes. Why? Because they throw all their energy and talent in one direction. A prudent general will not scatter his army, but will march them in one solid phalanx to battle and breaks the enemy's line. This rule will and must apply in religion. The church must concentrate her efforts to overcome the evil which threaten our homes and institutions. One of the great evils is the whiskey traffic. It is a combine so formidable that no scattered effort upon the part of the Christian world will ever overthrow it. We must fight it with unbroken ranks or we will fail of success. It is mowing down thousands of our young men, and some of them in our own cause, simply because we do not throw our energies, talents and means together to put a stop to the inroads it is making. We do not act in concert, and therefore our efforts fail, and we are discouraged. We must all pull the same end of the rope if we hope to succeed. What is true of whiskey is also true of gambling, profanity, debauchery, and all obscenity. We can take the church on the day of Pentecost for example. They had one purpose—prayer and expectation. They crystalized around the throne and God gave them success. The Spirit came and God was glorified and sinners saved. Dear brethren, let us be one people, for in union there is strength. I am sorry to say that there are divisions among us in our work to conquer this old world for Christ. We are one body and should act together. If there had been united Christian effort since the day our blessed Lord sent his word conquering and to conquer, the strongholds of sin would have weakened and the kingdoms of the darkness of this world would ere this have been demolished and become the kingdoms of our Lord and his Christ.

J. M. Johnson.

CONSTITUTION.

Article 1. The Association shall be composed of all regular ordained and licensed ministers who are members of churches within our bounds, together with the members regularly chosen by the churches within our bounds.

Art. 2. The members so chosen shall produce letters from their respective churches certifying their appointment, together with the state of their churches since their last representation. But by a two-thirds vote of the body a member of any church, without being regularly chosen, may, upon good reasons, be admitted to represent such church when no one regularly chosen be present.

Art. 3. The members so chosen and convened shall be called the "Central Association."

Art. 4. This Association shall sit as an advisory council, and shall have no power to lord it over God's heritage, nor infringe on the internal rights of the churches; but may withdraw from any church not orthodox in principle according to the Scriptures, and who shall fail to be represented at an Association, and shall refuse to account for such failure at the next regular session.

Art. 5. Any church desiring admission into this Union shall petition by letter and messengers, and if found orthodox shall be received by the Association by the Moderator giving the messenger the right hand of fellowship.

Art. 6. Any church having a public gift, before proceeding to license the same, should call the gifts of two or more sister churches,

or experienced members, to unite with the church in conference to examine into the nature of the gift, and upon due approval, license to be granted, and reported to the next Association.

ART. 7. Every church in our Union, whose membership shall be 100 or under, shall be entitled to three delegates, and for every thirty-three over 100 they shall be entitled to one additional delegate.

ART. 8. No query shall be taken into consideration in this Association, except in cases of serious difficulty which cannot be settled by the church, nor messengers from other churches.

ART. 9. This Association may correspond with any Baptist benevolent institution it shall deem expedient.

ART. 10. This Association shall have a fund, supplied by the voluntary contributions of the churches; and all moneys thus contributed shall be transmitted from the churches by their messengers, and paid over to the Committee on Finance (the committee shall be annually appointed), whose duty it shall be to receive in charge the Association fund, and dispose of the same agreeably to order, and make at every session a fair and circumstantial report of their proceedings.

ART. 11. The officers of this Association are to be a Moderator, Clerk and Treasurer, to be elected from her own body.

ART. 12. Difference of opinion as to benevolent institutions of the day shall never be made a question of fellowship in this Association.

ART. 13. Amendments or alterations to this Constitution may be made at any regular session—two-thirds of the members present concurring therein.

RULES OF DECORUM.

1. The Moderator, Clerk and Treasurer shall be chosen by a majority of the members of the body, and shall hold their offices until another election.

2. It shall be the duty of the Moderator to preside in the deliberations of the Association, and keep order by enforcing the rules of this Decorum, and he shall not be allowed to vote, except in cases of a tie, and then shall give the casting vote.

3. It shall be the duty of the Association, first, to provide for the general union of the churches, and to devise ways and means for the spread of the gospel, and the promotion of our Redeemer's kingdom upon earth; second, to maintain correspondence with sister associations, and thus preserve a chain of communication among the churches; third, to give advice to the churches in cases of difficulty; fourth, to invite visiting ministers of our faith and order to seats with us, to aid in our deliberations.

4. At each annual session there shall be appointed by the Association an Executive Committee, consisting of ——, to whom shall be referred all matters touching the spread of the gospel in our bounds, and report thereon at the next session of the Association.

5. There shall be appointed, as in the last preceding article, a Committee of Finance, to whom all funds sent up by the churches to the Association shall be paid, whose duty it shall be to report thereon during the session.

6. No motion shall be entertained by the Association until it shall be seconded; it shall then be taken up, opened for debate and finally decided, unless withdrawn by the mover.

7. Every query sent up to this Association by any church in the Union shall be read, and put to a vote by the Moderator whether it shall be debated; but if not, it shall be withdrawn; provided, always, that those be first considered which may affect the union of the

churches.

8. Every member who speaks shall rise from his seat and address the Moderator; he shall not be interrupted while speaking, unless he depart from the subject.

9. No member shall speak more than three times on the same subject unless by leave of the Association.

10. There shall be no talking, whispering, or moving about during the time of any public discussion, nor any reflection cast upon the speaker.

11. Any delegate wishing to leave the Association before its adjournment, shall be required to make the cause known, and obtain leave of absence by a vote of the body; and if any delegate shall absent himself without leave he shall be considered guilty of disorder, and shall be erased from the list of delegates.

12. A member violating any of these rules shall be reproved by the Moderator.

13. This Decorum shall be read at each annual session of the Association, immediately after its organization.

14. This Decorum may, at any regular session, be altered or amended, a majority of the body concurring therein.

ARTICLES OF FAITH, PROOF TEXTS.

ARTICLE 1. We believe in one true and living God; the Father, Son and Holy Ghost—three in one—1 John 5: 7; Matt. 3: 15-17; John 14: 16; Matt. 28: 19.

ART. 2. We believe that the Scriptures of the Old and New Testament are the Word of God, and the only rule of faith and practice—2 Tim. 3: 16. 17; 2 Peter 19: 20, 21.

ART. 3. We believe in the doctrine of original sin: that Adam disobeyed God, and that all mankind inherited a sinful nature from Adam.—Gen. 3: 1-17; Psalms 51: 5; Rom. 5: 12; Eph. 2: 1.

ART. 4. We believe in man's inability to recover himself from the fallen state he is in by nature, by himself alone.—Zach. 5: 6; John 6:44; 1 Cor. 11: 14; Rom. 8: 7-8.

ART. 5. We believe in the doctrine of election by grace, according to the foreknowledge of God the Father, through sanctification of the Spirit, and belief of the truth.—Rom. 11: 4-7: 2 Thes. 2:23; 1 Peter 1:2.

ART. 6. We believe that sinners are justified in the sight of God, only by the imputed righteousness of Jesus Christ.—Acts 13: 39; Rom. 4: 11-12 23-24-25; Gal. 2: 16.

ART. 7. We believe in the preservation of saints.—Psalms 37: 23-24-28; Micah 7: 8; John 5: 24 and 10: 28; Rom. 8: 35-39; 1 Peter 1: 3-5.

ART. 8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ of perpetual obligation, and that none but true believers are fit subjects of the ordinances.—John 1: 33; Matt. 3: 13-17; Matt. 28: 10, 19; Acts 1: 22 and 2: 41; Matt. 26: 6-30; 1 Cor. 11: 23-26.

ART. 9. We believe in one Lord, one faith, and one baptism, and immersion only is baptism.—Eph. 4: 5; Rom. 6: 4-6; Col. 2: 12; Acts 8: 38-39; Mark 1: 9.

ART. 10. We believe that no one is qualified to preach and administer the ordinances of the Gospel except he be called of God, as was Aaron, is set apart by, and is in good standin g with the church of which he is a member, and come under the hands of the presbytery. Mark 3: 14; Acts 14: 23; 1 Tim. 2: 7 and 5: 22; Heb. 5: 4; John 4: 2; Acts 8: 28.

ART. 11. We believe in the resurrection of the dead and the general judgment.—John 5: 28-29; Rev. 20: 12-13; Acts 24: 15.

ART. 12. We believe the joys of the righteous and the punishment of the wicked will be eternal.—Matt. 25: 46; Rev. 7: 15-16; Col. 3: 4; 1 Thess. 5: 17; 2 Thess. 1: 7-9; Rev. 20: 10-14-15; Matt. 25: 41-43.

ORDAINED MINISTERS AND THEIR POST OFFICES.

J. H. Colley	David, Ala.
L. H. Hastie	Marble, Valley, "
T. A. Kelley	Weoka, "
D. S. Martin	Equality, "
A. G. Rains	Knights, "
J. W. Fulmer	Mt. Olive, "
W. R. Whatley	Alexander City, "
O. C. Swindall	Good Hope, "
J. H. Thompson	Good Hope, "
J. M. Johnson	Eclectic, "
W. T. Stewman	Warm Springs, "
J. H. Taylor	Tallassee, "
Wm. B. Harmon	Good Hope, "
J. D. Hughes	Salter, "
A. C. Swindall	Wetumpka, "
J. S. Jones	Bulgers, "
J. H. Singleton	Dexter, "
J. C. Thomas	Titus, "
L. T. Reeves	Tallassee, "
S. B. Culpepper	Rockford, "
L. L. Dobbs	Welona, "
O. N. Dobbs	Dollar, "
J. T. Nelson	Weogufka, "
B. W. Caloway	" "
W. W. Hughes	" "
O. P. Bentley	Good Water, "
G. P. Olive	Prattville, "

LICENTIATES AND THEIR POST-OFFICES.

A. T. Stanley	Buyck, Ala.
J. V. Clifton	Hollins, Ala.

STATISTICS OF CENTRAL BAPTIST ASSOCIATION, 1898.

CHURCH.	COUNTY.	PASTORS.	CLERK AND POST-OFFICE	S. S. SUP'T AND P. O.	Membership last Reported.	Incr'se By				D'er'se By				Present Membership	S. S. Officers and Teachers.	Sunday School Pupils	Preaching Sabbaths.
						Baptism.	Letter.	Voucher.	Restoration.	Letter.	Exclusion.	Erasure.	Death.				
Alexander City	Tallapo'sa	W. E. Lloyd	T. S. Christian, Alexan'r C'y	J. C. Maxwell, Alexander C.	226	2	8		1	7			1	229	12	100	1&3
Antioch	Elmore	D. S. Martin	J. S. Rouse, Weoka	T. A. Rouse, Weoka	104		1		2	4	1		1	104	6	40	1
Bethesda	Coosa	D. S. Martin	N. R. Martin, Equality	A. T. Tucker, Equality	109	7	6		4	5	5			116	7	67	2
Beulah	Elmore	J. M. Johnson	W. A. Huddleston, W'tmka		56	1	7				1			63			1
Bethlehem	"	T. A. Kelley	R. L. Estes, Kent		100	2	1			7	5		1	90			4
County Line	"	W. A. Robertson	C. M. Moore, Irma	R. L. Ennis, Irma	52	1				9				43	4	30	2
Concord	Coosa	W. R. Whatley	J. C. Moseley, Gill	S. B. Reneau, Gill	60	8				7	1			60	6	53	4
Corinth	"	O. P. Bentley	J. H. Conaway, Crewsville	D. O. Manning, Crewsville	51	9	3			1				62	6	57	1
Eclectic	Elmore	A. C. Swindall	W. A. Nichols, Eclectic	J. T. Edwards, Eclectic	187	9	3			21	2	5	1	166	10	75	4
Friendship	"	D. S. Martin	H. P. Yates, Tallassee	A. J Bishop, Tallassee	70	2	2		1	10	2		1	62	5	36	3
Good Water	Coosa	W. R. Whatley	T. P. Cranford, Good Water	T. P. Cranford, Good Water	126	4	2		1	1				132	8	76	1
Good Hope	Elmore	J. M. Johnson	J. F. Timmerman, Good H.	W. A. Stroble, Eclectic	78		5			5	1		2	93			2
Hatchett Creek	Coosa	J. D. Hughes	R. C. Hardy, Dollar		89					12	3			74			2
Harmony	"	A. C. Swindall	A. V. Graham, David	R. G. Johnston, David	75	10	7	1	1	1	2		2	89	7	50	2
Hollins	Clay	J. A. Butts	E. R. Harwell, Hollins		33	1	2		2	10			3	25			1
Liberty	Tallapo'sa	L. H. Hastie	I. M. Willis, Bulgers	Jas. E. Rodgers, Like	95	8	3					11	5	90	5	68	3
Lebanon	Elmore	W. R. Whatley	L. A. Ruffin, Buyck	L. A. Ruffin, Buyck	107		2			5	4	2	2	96	5	38	3
Mt. Olive	Coosa	J. W. Fulmer	W. C. Brown, Mt. Olive	W. F. Newman, Mt. Olive	152	2			1	1	4	29	1	115	9	120	1
Mt. Zion	Tallapo'sa	L. H. Hastie	T. L. Upshaw, Bulgers	Jas. Walker, Bulgers	61	3			2	1	1		3	61	5	93	2
Mt. Hebron	Elmore	T. A. Kelley	R. L. Ennis, Irma		29	5				5				29			1
Macedonia	Coosa	O. P. Bentley	M. T. Conaway, Hollins	M. E. Stone, Hollins	98	6	2		1	4	7		1	102	7	47	3
New Hope	Tallapo'sa	R. A. J. Cumbie	B. W. Young, Dadeville		69	2	4				1			74			4
New Providence	"	Not represented			45												
Olive Branch	Coosa	J. D. Hughes	L. J. Funderburk, Trav. Rest		46	11	6			4	1		1	62			3
Poplar Springs	"	S. B. Culpepper	H. M. Sharbutt, Bentleyv'lle		66	10	2		2	1	1			78			2
Providence	"	J. D. Hughes	W. J. Steel, Knights	E. W. Clark, Welona	140		1			5	3		2	131	5	43	1
Pleasant Hill	Elmore	W. B. Harmon	A. M. Jackson, Eclectic		68	1				1				70			1
Pleasant Ridge	"	J. M. Johnson	J. N. Hudman, Dexter	H. D. Ethridge, Dexter	120		1				2			119	4	35	4
Refuge	"	W. B. Harmon	C. L. Griffith, Chanahatchie	Not represented	80												
Rockford	Coosa	W. R. Whatley	A. D. Bentley, Rockford	T. J. Pennington, Rockford	87	2	1				2		1	87	6	63	2
Shiloh	"	J. R. Conger	J. N. Howard, Jr., Crewsv'lle	J. E. Pinson, Hyssop	62	3	1			3			1	63	3	21	4
Santuck	Elmore	E. J. Langley	J. W. Emfinger, Wetumpka		61	7	7		1		5		1	70			3
Salem	Coosa	S. B. Culpepper	I. J. Burks, Lyle		87	13	5			15	1		1	88			1
Shady Grove	"	S. B. Culpepper	Carey Allen, Speed		37	3	1			2				39			4
Tallassee	Elmore	A. C. Swindall	O. H. Herring, Tallassee	A. J. Lilly, Tallassee	352	7	7	1	1	26	3		7	332	13	100	1&3
Town Creek	"	J. D. Hughes	Geo. W. Ward, Titus		61	1	2			3	1			60			4
Union	"	J. M. Johnson	S. F. Thomas, Central	W. L. Walker, Central	95	3	4		1	4			1	98	4	65	3
Union Springs	Coosa	R. A. Kidd	O. P. Looney, Fayettville	W. H. Wood, Marble Valley	62	1			1	1	1			62	6	35	3
Wayside	"	J. C. Thomas	J. H. Collins, Welona		58	14	12	1	4	6	1		1	81			1
Weogufka	"	O. P. Bentley	J. E. Grimes Weogufka	W. L. Hardy, Weogufka	68	5	8			12	1		1	68			4
Total					3699	149	116	3	26	199	62	48	41	3483	143	1315	

Several churches report prayer meetings and good revivals.

FINANCIAL EXHIBIT OF THE CENTRAL BAPTIST ASSOCIATION, 1898.

CHURCHES.	STATE MISSIONS.		HOME MISSIONS.		FOREIGN MISSIONS.		Institute Work, vou.	Associational Pur. c.	MINISTE'L EDUCAT'N		Howard College Buildings—Cash.	INDIGENT MINIST'RS		ORPHAN'S HOME.		Minutes.	HOME EXPENSES.			Total.	Value of Property.
	Cash.	Voucher.	Cash.	Voucher.	Cash.	Voucher.			Cash.	Voucher.		Cash.	Voucher.	Cash.	Voucher.		Pastor's Salary.	Repairs and New Buildings.	Poor, Fuel, Sunday Schools, etc		
Alexander City	$.	$ 20 00	$ 2 50	$ 5 00	$ 50	$40 90	$31 16	$ 4 67	$	$	$	$	$	$	$ 5 00	$ 2 00	$ 600 00	$ 125 00	$	$ 111 73	$ 2500 00
Antioch			25	2 00	1 00	3 30			50	1 00		1 00			2 50	1 30	61 50	200 00	2 50	12 85	350 00
Bethesda	50		4 80		6 90				10 00	1 00		4 40		1 90		1 50			4 00	35 00	500 00
Beulah									2 75	1 00		2 75				75				7 25	400 00
Bethlehem			1 50		25	1 70						85			2 00	1 00		250 00		7 30	300 00
County Line	50		60		25			25	10		05	50		15		1 00		1 10	75	5 35	300 00
Concord										1 00						1 00	75 00	35 00		111 00	200 00
Corinth	2 00		2 00	2 00	93					1 00	2 50				1 84	1 00	50 00		1 40	63 67	500 00
Eclectic		9 37	3 01	1 65	1 83	2 79			5 00						13 70	2 00	47 70	3 81	17 89	108 63	650 00
Friendship	1 00	1 65	20						3 77			2 30		25		1 25				10 42	200 00
Good Water		15 50					1 65								6 15	1 50			12 50	37 30	1200 00
Good Hope	1 75				45				3 25	1 00		1 25		50		1 00				8 20	500 00
Hatchett Creek			1 00		1 00					1 00		50		50		1 00				5 00	200 00
Harmony						5 12			1 00	1 00		5 00		1 00		1 50	63 00		4 98	81 60	600 00
Hollins																50				50	
Liberty	3 00											3 00				1 51				7 51	600 00
Lebanon																1 25				1 25	400 00
Mt. Olive	3 25		3 00		3 25				3 00							1 50				14 00	300 00
Mt. Zion	2 27				2 28										6 09	1 50				12 14	500 00
Mt. Hebron	45		45			1 96				1 00				1 80		50	27 00	80 00		112 16	200 00
Macedonia	4 00		4 25													1 00			2 75	12 00	300 00
New Hope			1 00							1 00		3 00	6 00			1 00				12 00	600 00
New Providence																					
Olive Branch					50					1 00		40		30		1 00				3 20	150 00
Poplar Springs	2 13									1 00						1 75			59 75	64 63	300 00
Providence			50							1 00				2 20		3 60			17 75	27 55	500 00
Pleasant Hill																1 00				1 00	250 00
Pleasant Ridge	35					2 30			3 00	1 00		2 00		1 00		1 00				10 65	400 00
Refuge																					
Rockford	2 60	13 10								1 00				3 60		1 60	150 00		21 00	192 30	400 00
Shiloh		1 10			1 00					2 20					1 30	1 00				6 60	200 00
Sandtuck	2 00															1 00				3 00	200 00
Salem																1 05				1 05	200 00
Shady Grove																50					
Tallassee	2 30	9 31			50	10 35			13 95	1 00				25	41 19	3 00	227 20		105 92	414 97	2000 00
Town Creek										1 00		2 85				1 10	60 00		10 00	64 95	200 00
Union			1 65						5 00	1 00		1 00				2 00	75 00			95 65	600 00
Union Springs	5 00		2 60		2 50					1 00						1 00				12 10	500 00
Wayside																75				75	600 00
Weogufka	1 00		1 00		1 00	1 00				1 00	1 50			1 30		1 50		160 00		169 40	500 00
Total	$34 10	$ 70 03	$30 31	$10 65	$21 14	$69 52	$32 81	$ 4 92	$51 32	$22 20	$ 4 05	$30 80	$ 6 00	$14 75	$79 77	$48 81				$1844 66	$ 18300 00

County Line gave 10 cents cash for Institute Work.